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THE JESUITE AND PRIEST DISCOVERED;

Or, A Brief

DISCOURSE

OF

The Policies of the Church of ROME, in Preſerving it Self, and Dividing of *Proteſtant* States and Kingdoms.

In which is plainly Demonſtrated, the Effects of their Political Operations upon Us at this Day, in reſpect to Religion, and matters of State. Together, with the neceſſity of their Baniſhment.

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Charles II.

The Jesuite Discovered.

THe Policy of the Church of *Rome* consisteth principally in dividing it Self into Divers and Sundry Orders, which are provided to retain all Humors in Mankind. By this, She maketh Her Interest strong and powerfull: and preserveth Her self from ruine; without which, She could not have continued to this Day, or bin able to act any thing to the hurt or detriment of the reformed Churches.

First, As to the diversity of Orders amongst them; their only Policy to those who despise the Wealth of the World, and that can content themselves with Poverty, are the Mendicants; their Prelates abound in Riches, their Hermits and Capuchins for severity of Life, their Cardinals for Pomp and Glory, their Jesuits for Learning, and all manner of Sciences; their Popes and Prelates exercising Soveraignty and Princely Command: They take especial care to ingage and ravish all manner of Humors. On the one side of a Street, you shall have a Nunnery, or Cloister of Virgins; on the other side a Sty of Courtizans. One day you shall have them all in Masks, with all manner of Obscenenes and Folly that can be imagined, or the corrupt nature of man desire; the day following they will be all in Processions, whipping themselves untill the bloud commeth. On one Door you shall have Excommunications, throwing Souls and Bodies to Hell: on another Door, a Jubilee, or full Discharge of all Villanies, Murthers, Fornication, Drunkennes, Swearing, Forswearing, Poysoning; in a word, all manner of sin, Leudnes, and Impiety: They were led to this Policy by the hand of Confessions; by that means they come to discern the nature of Mankind in general. They do not hold it safe to restrain any of these Humors, lest it should cause Eruptions, and make their Subjects seek some other way for to vent them in; so that these Orders are as Sinks to receive the Humors. They have not the sword of the Spirit to destroy Vice, nor the Word of Truth

convince of evil Doing; therefore they must trust to carnal Policy: *For the more growth sin hath among them, the more the Church increaseth in Riches*, for that all punishment upon the matter, and pardons, are *Pecuniary*. The wayes they have to ravish all sorts of affections, as is said before, are well nigh infinite, there being not any thing either Sacred or Prophane, no Vertue or Vice almost, nothing of how contrary condition soever, which the Church of *Rome* maketh not in some sort or other to serve Her turn, that each fancy may be satisfied, and each appetite find what to feed on. Whatsoever their Wealth can sway with its Lovers; or voluntary Poverty with the despisers of the World; what Honour with the Ambitious; what Obedience with the Humble; what great Imployments with stirring or Martial spirits; as the Orders of Knights, that of *Rhodes*, St. *John* of *Jerusalem*, those now of *Malta*, that of the Knights of St. *Morris*, and St. *Lazare* amongst the Savoyards, established by Pope *Alexander* the fourth, 1644. the Knights of the Order of the Dog and Cock in *France*. The first were to wear a Collar full of Stags heads, with the Image of a Dog to hang thereon, to signify fidelity; these followed *Philip* the first, King of *France* in his Wars: Those of the Cock, signified watchfulness, and had a Cock for their Blazon, for that the Antients accounted it to be a Bird of *Mars*: The Order of the Knights of the *Ginit* in *France*: The Order of the Knights of the *Leli*, in the Realm of *Navar*: The Order of Knights of St. *Mary* in *Jerusalem*, of St. *John* of *Accon*, and of St. *Thomas*, of St. *Saviour* in *Arragon*, Knights of *Mountjoy* in *Syria*: The Order of Knights of the Glorious Virgin in *Italy*: The Order of the Knights of the Golden Fleece in the Houses of *Burgundy* and *Austria*, with above 200 more Orders of Knights too large here to be mentioned. These Orders are for their Metall'd and Active spirits. Also, they have their perpetual provisions, for their Heavy and Restive Bodies in their Cells: What content or pleasure nature can take in Pass-Times and Jollities; What contrariwise, the Austere mind in Discipline and Rigor; What Love, either Chastity can raise in the pure; or Voluptuousness, in the impure or dissolute: What allurements are in knowledg to draw the Contemplative, or in

Actions

Actions of State to imploy the Politician: What Miracles with the Credulous: What Visions with the Fantastical: What Ceremonies can do with the Superstitious: What Prayers with the Devout: What dispensing with breach of all Rules, with Men of lawless condition: In sum, whatsoever the Heart of man can desire, he is fitted with, in the Storehouse of the Church of *Romes* Politicks; for himself to pursue, or at least to Adore or Reverence in another. This is the main Wheel on which the Church moveth, and keepeth fast Members of all sorts; so that, by this means of providing for the several Humours of the Members, it enjoyeth the more quiet in it self, and becommeth able to oppose and disturb the Reformed Churches; They have other strings to their Bow, besides this aforementioned, which is indeed the chief. The one is their Miracles.

Another is, their keeping the Laiety in Ignorance.

For their Miracles: the numbers are infinite that they reckon upon, but they are all of the same stamp and Impression with these, *viz.* the representation of the Virgin *Mary* with the Babe, their Eyes to move at certain times: it is performed by Enginework, secretly contrived to cheat the people into a belief of their Fopperies: the lifting up the hand of the Image of the Virgin, in imitation of blessing the People, and the like. Her Image giving Milk on the Day of the Nativity, conveyed by small Tinn Pipes at a great distance, begot the admiration in the people, and an Implicit faith of all these wonders. A subtil Jesuite shall make his abode five or six years more or less, being blind (at least seem so to be) by Dying the inner skin of the Eye, by a water distilled from a certain Herb, not fit to be mentioned here; or seem Lame, or Leprozed; or otherwise by *Guzmonds* Art of raising an artificial Leprosy, now used among some Beggars, to move compassion in the Charitable. When he is well known, he shall come and implore the aid of such a Saint: Immediately he shall be as whole as a Fish, and his sight shall be restored; then that Saint is repaired unto far and near; offerings come plentifully; Thus they contrive to enrich the Church, and if it chance that any Bath

or

or Spring break forth of the Earth that paſſeth thorow any mineral, and is of Phyſical uſe (as all ſuch are) it is Dedicated to one Saint or other; and ſometimes waters of no vertue at all naturally, are cryed up to be for ſuch and ſuch uſes, as the Well or Water of *St. Winifrid*, or the like. People repair to it, to uſe it: the which, together with the opinion that they have of it, doth effect ſome kind of cures. It is a true ſaying, that the Patients good opinion of the Phyſitian or means, is more then half the cure. The Polititians of the Church of *Rome* know the truth of that ſaying, therefore they uſe all means poſſible to increaſe the faith of their Patients or Clyents; which maketh their cure more certain and eaſy. It is known to Phyſitians, that ſeveral Diſtempers are cured by the ſtrength of Imagination, as well as ſeveral Natures are ſubjected to ſeveral Diſtempers by Imagination. As in time of Peſtilence; many that would dye of other diſeaſes than what was prepared by the Humors, or Diſorders in nature. The Fear and Imagination of the party diſtempered, is as a mould to caſt the form of the thing feared in: though others do dye of it, being prepared, as tinder is apt matter for fire; ſo they more aptly are ſubject to the Influences operating at that time. God maketh uſe of ſecond means, although that of the Plague be an immediate diſpenſation from Him, and is as it were a thing diſtinct from, and other than, the ordinary workings of Nature.

The Church of *Rome* are very well acquainted, and do much ſtudy Natural Magick, and are very good Proficients therein, as in many hundred caſes, they may be traced in their Legends; as moſt of all which may be performed by the natural Magical Art, though they aſcribe unto them the honour of Miracles: As for Example, that of St. *Francis*, his great wonder of kindling a fire with Ice. We muſt here let you to know, that it is eaſy for Artiſts to make ſuch a compoſition, that ſo ſoon as one drop of water toucheth it, it ſhall become a violent flame; the which is effected by *Antiperiſtaſis*; that is to ſay, the ſtrengthning and oppoſing any quality againſt its contrary, as of cold againſt heat; it may be repreſented in a more familiar Example, as that of the firing of Corn or Hay-ſtacks, when ſtackt too moiſt or wet; it doth not fire, becauſe of

heat

heat and drith, but it fireth because too moist or cold: which is able to oppose, though not overcome the other; qualities being stirred, devour the matter that retained them both. Also the Church of *Rome* is acquainted with Sorcery, or Diabolical Magick; the which, was practised by Pope *Alexander* the 6th. Who, the Papists themselves cannot deny, but that he gave himself to the Devil; who was not only the wickedest of Men, but also the wickedest of Popes: He bestowed the Riches of the Church upon his Bastards; he made away the Brother of *Bajazet* for a sum of money, though he fled to him for protection; he used his own Daughter *Lucretia*, the Wife to three Princes. Innumerable examples might be given of this nature too large here to be insisted upon: So much as to their Miracles, and the means by which they effect them.

Secondly, As to their other part or branch of their Policy, *viz.* Their practise to divide the reformed Churches: they do it by Instruments and Emissaries of their own, who are sent to divide and infect them with Errors and Contradictions. They, out of the *Seminaries*, of the Order of Jesu, do send usually great numbers to all Parts to do this work. This Order was wholly Religious before *Luther's* time, they vowed the preaching of the Gospel to Pagans, and the Instructing Christians in good Letters *gratis*. When *Luther* began to oppose the power of the Church of *Rome*, they cast off their Religious Vows, and betook themselves to defend the *Supremacy* of the Church of *Rome* to be above general Councils and Princes, by principles and practises of Policy, or rather Devilish circumventing cunning; for they value not the way or means by which they attain to the accomplishing of what they undertake. When seeming Piety shall make way for what they design, they have it at their fingers ends; when the most impious and wicked Act, that ever was on earth done, must accomplish what they design, they there also are most ready: But they make choice rather of seeming sanctity, than of wicked Violations; because the Church hath a better salve to cure the wounds made by the former, than it hath for the wounds made by the latter.

The manner of this political Orders Practise, you shall find in

Campanella's

Campanella's Diſcourſe, (one of that Order) touching the *Spaniſh* Monarchy, *Chap.* 25. He adviſeth the King of *Spain*, in the latter End of the Raign of Queen *Elizabeth*, in theſe words, *Now as concerning the weakning of the* Engliſh, *there can no better way poſſibly be found out, than by cauſing diviſion and diſſention amongſt them, and by continual keeping up the ſame; which will quickly furniſh the* Spaniſh *Crown, or the Church with more opportunities and advantages than the power of great Armies can procure or produce: As for the Religion of that people, it is that of* Calvin, *though very much moderated, and not ſo Rigid, and Auſtere as it is at* Geneva; *which yet cannot be ſo eaſily extinguiſhed or rooted out there, unleſs there were ſome certain Schools ſet up in* Flanders, *with which people, the* Engliſh *have great dealing and Commerce: by means of which there ſhould be ſcattered abroad the Seeds of Schiſm and Diviſion, in the natural Sciences; as namely, betwixt the* Stoicks, Peripateticks, *and* Teleſians, *by which the Errour of the* Calviniſts *might be made manifeſt: For the truth is, That Sect is diametrically contrary to the Rules of Policy; for they teach, that Whether a man do well or ill, he doth all by divine Impulſion; which* Plato *demonſtrates againſt* Homer, *to be oppoſite to all ſounder Policy, which ſayes, That every man hath free Liberty of Will, either to do well or ill; So that it is in our power to do and obſerve whatever is commanded, and from hence we are to expect our Reward or Puniſhment; according as I have taught in my Dialogue touching Policy, where I have diſcourſed of this Point, though but briefly; which they, ſince they have become Hereticks, are grown ſomewhat ſubtill in; and yet being of a Nature that is ſtill deſirous of Novelties and Change, they are eaſily wrought over to any thing.*

Here may be diſcerned what advantage they have over us in reſpect of Religion; and the Reader may perceive the Order and Working of theſe Polititians; who lay their Deſigns deep: they ſtudy Men, their Minds, Objects, Cauſes, and their Effects, and the Effects of Effects, *ad infinitum*: They (and they only) have lulled this Nation into ſo many ſeveral Lethargies and Sleeps; wherein, Thoſe of this perſwaſion dream, they only are in the truth, and all others in Errors; So thoſe of another, do the like of the former.

And

And thus the Jesuit hath divided us, by his observing the several Humors of the English Nation; those that are more Austere, as the Presbyterian; those that are more pure, as the Independent, or separate Churches; the Anabaptists, as holy and select, and as persons set apart from the World, by their Submission to that Ordinance of Baptism, at years of Discretion: The Difference is not much material, yet the Jesuit maketh use of these Distinctions, to carry on his design, by promoting of every one of them, and by keeping them at an even poyse; and sometimes again subdivide, that thereby, whilst he divideth them that are most near to the Truth, he may work the better upon those that are of a baser Mind and Humor, and that will receive more gross Principles, more remote from the Truth: And those he practiseth upon such who have not a spirit of discerning, but have some Affection to devotion, as on the Seeker and the Quaker; more loser Principles on the Familists and Ranters; merrier and pretty-conceited Devotions amongst the Rosicrucians, and Psalterists, or Halilujaists, or Singers; so of many others: But he sometimes must make use of Truth, and the wayes of Truth, to gain advantages in his Design; as the Devils in the possessed, said, *What have we to do with thee,* Jesus *of* Nazareth; *thou Son of the most High God?* The Devil acknowledged Christ to be the Son of God, in design; for the People seeing him to be acknowledged by the Devils, they drew this Conclusion, That he did cast out Devils by the Power of *Belzebub*, the Prince of Devils: the Devils would never have confessed, that he was the Son of God, but to produce that contrary Effect: So the Jesuit doth not promote, or cast himself under, those forms that are true, or near the Truth, to any other end than to produce those contrary Effects before premised, *viz.* to divide and subdivide, to render the Churches less formidable or powerful in opposing the Church of *Rome*; if not subvert them, and bring them back to the Obedience of the Church of *Rome*. That this is certain, and not taken up upon conjecture, is evident, by the practise of *Thomas Ramsy*, of the order of Jesus, who joyned with a gathered Church at *Hexam*, in the North of *England*, under this pretence, That he was a

Jew, and gave himself his name, *Joseph Ben Israel*; his particular Instructions was to insinuate the Doctrine of Free-Will, the which he did accomplish, and carryed on with a High hand, untill he was discovered; detected, and cast into Prison: One that got more than ordinary advantages of Familiarity, obtained of him the Discovery of many secrets in the Policy of the Jesuits practice, some of which are these; The waies that they practise in their Seminaries, to bring up youth, and render them fit for the intended Imployments, they put them upon, are; They, First observe the *Genius* of the Party, and observing the peculiar Gifts he is naturally indowed with, they fit him only for that service; he learneth some Trade (to hide and blind his Order,) which he practiseth; by this means he becometh Eminent amongst those of that perswasion he casteth himself into: and, to put him into such a condition, that he may be freed from the stings of Conscience, they first teach him to swear, curse, damn, and forswear; and immediately to implore the Throne of Grace, with all pious Devotion imaginable: By this means they become flexible, and fit for any design that lyeth before them to promote; and if Conscience still should pursue them, their Pardons help at a dead lift.

And this they warrant from that Maxim, That no way is to be refused, whereby the Felicity and Peace of the Church of *Rome* is to be promoted and secured: Let it be by any means whatsoever, lawful or unlawful. These things considered, How much doth it behoove all that truly fear God, or have any true sincere Religion in their breast, to detest and decline the thought of condemning this Form, or that; in regard Religion doth not lye in Forms, but in the powerful practise of all Holinesse, and godly Conversation; and therefore consent to some Natural Harmony, or Form necessary to the Truth, that the union thereof may be such, as it may be able to make head against the Church of *Rome*'s designs, and the Projects of the Devil; else we shall continually be divided and subdivided, till at last we shall neither have form or substance left, and be hurried into all manner of Confusion. The Truth of which is to be seen at this day amongst us: How do the giddy and unstable, run out of one thing into another! The

Devil

Devil and Jesuit can scarcely invent that which hath either seeming Form or Order in it, fast enough, or so fast, as giddy People, that were never well principl'd in Religion, are ready to be led away captive by poysonous Notions that are daily distilled amongst them, to the ruine of their own Souls, and to the dishonour of God: Who, so soon as they are tainted by those delusions, immediately think themselves illuminated by Divine Light, as we see by sad Experience at this day amongst us, by People that yield Obedience, and submit to all manner of Delusions, and conform to them as Impulses from on High; which is nothing else but the Effects of depraved minds, agitated, illuminated, and acted by the Evil One.

The Art of the Jesuits is manifest: Another way which serveth them to great purpose, is, the loosening of People from Principles; and when effected, distill Notions to pursue after the discovery of new Lights, and instead of meeting with that which is Light, they close with what suiteth to their corrupt Minds or Ends: The Inferiour sort of every Perswasion, when the Jesuit hath distilled his poysons amongst them, receive the Notions and Principles as Truth, and many of them worship under those Forms and Notions, as in Spirit and Truth. The chief of most of them do joyn with them out of corrupt Ends, to be Head of the Factions, to exercise a kind of Domination, which is delightful to mankind: so that the Jesuit doth no more than first distill a Poysonous Notion, and nurse it, and defend it, till it be indifferent considerable: when accomplished, it will subsist of it self, and put it self into Form and Order. Then when he hath done that by Error, if that should grow too fast, he allayeth it, by subdividing of it by some true Notion, or some other erronious Notion, which are equally alike to the Jesuit, for that the end of his design is, Dividing. When he hath devided and cast a Nation into many and various Forms, he hath accomplished and arrived to his End; then, if he can Procure, Foment, or Stirr up Dissatisfaction and Jealousies betwixt the Interests, there he keepeth them in continual ebbing and flowing; and naturally every Perswasion will incline some to one Interest of State, some to another: As

for Example, the Episcopal doth naturally incline to a Monarchy.

Campanella did give the King of *Spain* the best advice to practise this kind of Policy; yea, he commendeth it before the opposing of *England* by Arms. The reason why he chose the Doctrine of Free-will to be first set on Foot in *England*, was, because that Opinion concludeth Man to be a free Agent, which looseneth and freeth the Disciples thereof from more firm and sounder Principles, and prepareth them to seek after new Lights; and when once arrived to this degree, immediately they turn *Enthusiasts*, who pretend, or think that all they do, is done by the Spirit, and that they are attended by the Spirit of Revelation: Our Quaker is much pestered with the Malignant Influence of this Opinion.

The Jesuit, by this means, doth not only divide People, as to Religion, and thereby render them lesse formidable against the Church of *Rome*, but also, bringing an evil Report upon the Protestant Religion, disuniteth the affections of the Professors thereof, and causeth Jealousies, Heart-burnings, and Animosities, one against the other; and taketh them off from the Power of Religion, to defend Forms and Distinctions: and, that which is worst of all, thereby increaseth so many distinct and different Interests of State, as there are considerable perswasions in a Commonwealth. When a Perswasion is grown up to be considerable, it giveth occasion for Factions in State; Thereby, some ambitious men will become the Heads of this or that Faction, and by the Power of the Faction they Head, become Mighty.

Now, if a State be led by such Principles; What wickedness shall not it be led into? What Villanies shall not they attempt? What so Sacred, that they shall not Violate? Or, what Interest or Right will not they invade? What shall limit them, if they find opportunity to attempt the accomplishing, or the attaining to their desire? Miserable is that Nation that is subject to such Inconveniences; that are poysoned with Opinions: The World is mistaken, when they apprehend, that the Jesuit worketh immediately in Councels to produce Turns and Changes of State; No but he worketh by remote Causes, such as are here before premised

miſed; that is to ſay, by infuſing Notions deſtructive to publick ſafety, at firſt into the common People, then it is drunk in by great Ones, then it Cleaveth and Divideth a Nation into ſo many Intereſts as there are Perſwaſions; then he applyeth matter ſutable to the Humor, and moſt apt to be received by the ſeveral Perſwaſions which ſhall work naturally ſuch Effects; and as it is the Policy of the Church of *Rome* to preſerve it ſelf, by providing ſutable entertainment for each Humor within it ſelf; ſo, it is to deſtroy other Churches, by ſeveral Poyſons for each Humor.

Therefore it behooveth all Chriſtian States to endeavour to fortifie themſelves with Union: When a State hath arrived to conſiſtency, its Form and Order, is a barr to the Jeſuits Operations. Thoſe States that are divided, have no means to ſtay themſelves from falling down the precipice of inevitable Ruine. The Jeſuit doth not only operate by diſtilling Notions in Religion, but alſo in affairs of State; as for Example, in the Caſe of our Controverſies between the Late King and the Parliament; the Parliament made Warr with Him, becauſe that the diſcontents of the People did bear them up, and inabled them ſo to do; the which diſcontents were heightned by the Jeſuit. When the Warr was Ended, and the King overcome in the Field; it is evident, that the Jeſuit ſtirred up thoſe Sons of *Belial* to ſtain their Hands with his Sacred Blood; the Jeſuit alſo did practiſe and endeavour to incline the People to a Commonwealth: but in its Infancy alſo he endeavoured to ſtifle it, and prevent its ariving to a conſiſtency, leſt it ſhould be too firm and heavy for him to move. Alſo it is his deſign to endeavour the altering of a Commonwealth again into a Monarchy, and a Monarchy that is erected out of a Commonwealth into an Oligarchy; not that any one of the forms of Goverment will be more Subſervient to his deſign than any other, but that he may alwayes practiſe Changes: by which means a Proteſtant State is exerciſed with ſtrugling Intereſts within it ſelf, ſo that it ſhall be leſs formidable and dangerous to the Catholike States.

That theſe things are not Conjectures, or taken up by ſuppoſition onely, or that theſe and ſuch other Rules and Practiſes they follow,

follow, is plainly demonstrable by *Adam Contzen* the Jesuit, in his Politick, *chap.* 16, 17, 18.

Chap. 16. "Is to shew that Princes must determine of no "thing in Religion; as having power to defend that which the "Pope determineth of, but no power to appoint or change any "thing themselves, or judge of Controversies. The Church "must Judge, and the Prince must Execute.

Take notice that one of their Maxims is, that the Magistrate hath nothing to do with matters of Religion. As that Maxim serveth their purpose to strengthen the Power of the Chruch, and weaken that of the Magistrate in Catholike-States. So it serveth their purpose in Protestant States to weaken the Magistrate, and lay all in confusion in the Church.

Chap. 17. "Is to shew, That to preserve Religion, (that is "Popery), no other Religion should be permitted: * and that "Riches tend much to strengthen the Clergy, and preserve "Religion; and *the poverty of the Protestant Ministers* (which "must be by all means endeavoured).

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As he here prescribeth means to inrich the Popish Ministery, he adviseth the impoverishing the Protestant, that they may become disabled and discouraged to study and labour in the Work of the Ministery, as also that by poverty they may become contemptible: Indeed the Protestant-Minister is an Eye-sore to the Catholike; and those that Cry out against Ministers maintainance, do nothing else than the work of the Jesuit.

Chap. 18. "To bring in Popery, and abolish the Protestants "Religion, is, to make use of the Protestants Contentions. How "easie is it (*saith he*) in *England* to bring the Puritans into Order, "if they be forced to approve Bishops? or to reduce the Puri- "tans in the Low Countries, if the Prince adhere to the *Armi- "nians?* For the Variety of Opinions makes that doubtful, that "before seemed certain; so that the when Magistrate joyneth with "one side, he easily overturns the other, and leaves the whole "obnoxious: As *Paul* did by the dissension between the Phari- "sees and Sadduces; joyning to one side, he escaped. This "(*saith he*) I would principally perswade an Orthodox Magi- "strate

"ſtrate to (*that is, a Papiſt.*) For he may with as much advan-
"tage make uſe of the Proteſtants diſagreements, as of the Papiſts
"Concord, to extirpate Proteſtants. As in Warrs, it is not
"onely the skill and ſtrength of the General, but often alſo the
"Careleſneſs of the Enemy, or his Miſtake, that gives very great
"advantages for ſucceſſe. When rigid *Calviniſm* was aſſaulted
"by the *Lutherans*, in the heat of the Paroxyſm, it was exaſpera-
"ted, and the ſuddain reſtraint did much hurt: But now the *Ar-*
"*minians* have of their own accord let go the hardeſt part of their
"rigor, and judge the *Calviniſts* to be impious, and perſecute
"them in the very Univerſities, and in other Towns they force
"them to baniſhment: and would venture to do more and cruel-
"ler things, if they were not afraid of the ſtrength of the adverſe
"Party.

That he here ſaith of Contentions, is ſufficiently practiſed: First, To Create them; And Secondly, To Foment them. That which *Contzen* principally taketh notice of, is, That Order in the Puritans or Profeſſors of Religion in *England*, is eaſy to be effected: But he adviſeth, that the Magiſtrate, or Agent for the Church of *Rome*, do make uſe of the Proteſtants differences, and not permit them to Unite; but rather perſue all Wayes and Means of contriving Diſ-union, fomenting of Breaches amongſt the Profeſſors of Religion of all ſorts, and more eſpecially the Church and State of *England*, than any other; for that it is the greateſt State or Kingdom that is in Europ, that is freed from the Barbarous and Intolerable Yoke of the Papal Soveraignty or Supremacy; it is a Place whence the Church of *Rome* hath been plentifully ſupplyed with vaſt ſums impoſed upon this Kingdom, and obtainted from it: It is evident, that what is here aſſerted, is no leſs than Truth; and it behooveth all Intereſts and Perſwaſions to reconcil to, conform and unite, and decline being Authors of Diſcord in the Church: Certain it is, That that which muſt be able to ſtand like a Rock againſt the violent and open Force of the Church of *Rome*, and its private undermining Policies muſt be ſomething elſe then general Indulgence; He who hath any reaſon, and hath obſerved any thing of the Practice and Policy of the

Church

Church of *Rome*, must conclude, that it must be Union under a well-governed Church, that must be managed by Councell that must be careful of making good their Ground, and be able to detect their Policies and new Contrivances.

I shall add one thing more of *Campanella*, Chap. 18. *Advice to the King of* Spain.

Neither would I have this one thing to be omitted; namely, that He erect certain Colledges through all the Provinces of his Dominions, in which should be placed all the most Ingenious Boyes of the said Provinces; (and who are such, may easily be known, by their first Masters, that taught them their Grammers, and other the First Rudiments) and these, being thus culled out of all Grammer-Schools, I would have to be brought up, and maintained at the Kings Charge; and there should be a *New Order* set up of them, like that of St. *Dominick*; which *Order* I would have called, The *Austrian Order*. And when any of these were come to be 18 years old, they should then be commanded to Preach: and these I would have to be called, *The Kings Preachers*; and they should then be sent abroad, some into *Germany*, and others into *England*: where, if they have managed their business rightly, and well; at their return they should have Bishop-ricks conferred upon them by the King, of those that are in the Kings own Gift: for, by so doing, he shall render himself secure, both from the Pope, and also against all perfidious Preachers and Hereticks; and by this means such persons only shall be maintained at His Charge, as do him service for it, and advance His affairs.

This is an evident Demonstration of the Practises of the Church of *Rome*; and it would not be amiss, if that something of the like nature were undertaken for the Church and State of *England*. *Chelsey*-Colledge Erected, might be of use, and become a good Expedient against the underminings of the Church of *Rome*; the Hinderers of that Work, were no Friends to the Church of *England*. How far any can be deemed a Friend to Church or State that is a Roman Catholick, is a great Question: For that all Pretences, Oaths, Abjurations (what not?) in their Opinion may be absolved by the Pope: If so, what can a Protestant Prince or State expect from them? they may be Friends to Him in a degree, less or more, as their Interest shall lead them, and not otherwise.

FINIS.